

1607/5734.
B I S H O P

ATTERBURY'S
LEGACY
T O

ALL true Englishmen.

In Five ESSAYS, viz.

- I. On the *Excellency* of the *English Constitution*.
- II. The *Errors* and *Corruptions* of the *Church of Rome*.
- III. The *Rule* of *Doing* as we would be *Done* unto.
- IV. The *Excellency* and *Advantage* of *Private Prayer*.
- V. Considerations on a *FUTURE STATE*.

To which are added,

Maxims, Reflexions and Observations;
Divine, Moral and Political.

Faithfully extracted from his Lordship's
WRITINGS.

THE SECOND EDITION.

L O N D O N:

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1607 / 5734.






T O

Mr. MORRICE.

SIR,

 *HE Design of these Pages is no other, than to benefit Mankind; if the Observations and Reflections of so good a Discerner will have any Influence upon their depraved Appetites.*

*The Liberty I have taken
with the Writings of this Great*

A 2 Man

Man, will, I doubt not, be excused, when it is an Attempt of making more extensive those excellent Precepts, which He inculcated only within the Narrow Bounds of the Pulpit.

It was the Opinion of the Reverend and Pious Mr. Herbert, That,

*A Verse may find him, who a Sermon flies;
And turn Delight into a Sacrifice.*

*Which is only saying, in other Words, " That the different
" Method of conveying Instruc-
" tion will be regarded, with
" the utmost Attention, by the
" same Persons, in one Way,
" which would be heedlessly neglected*

“ lected and despised by them,
 “ in another.”

Besides, what I have attempted, is no other, than what has been done by the Works of several other Divines (particularly, those of Arch-Bishop TILLOTSON, and Dr. SOUTH.) The reducing of whose Maxims, into the Compass of small Volumes, have been looked upon as useful and commendable Undertakings.

If I have not failed in the Performance, I dare venture to affirm, That what is herein offered, will not appear inferior to any Thing which has been produced of the like Kind.

Herein will be found, That the Duties of the Christian, and the Accomplishments of the Gentleman, are explained with an equal Lustre; and likewise, What is herein advanced in Defence of our Established Church and Constitution, will be an indisputable Proof that Bishop ATTERBURY was no PAPIST, nor could have the least Tendency towards, or Affection for, the Principles of the Church of ROME, which He hath so Judiciously, and Nervously exposed.

In Justice to his Lordship's Memory, before I conclude, I must inform you, That, in some Places, I have added a Line

or

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or Two of my own, for the better Connecting of Passages taken from several Discourses, which are here reduced under one Head; and in other Parts of this Collection, I have, now and then, taken the Liberty to speak in the Præterperfect-Tense, where the Time obliged the Preacher to speak in the Present; having no other Motive for so doing, than to make this little Tract appear Regular and Uniform.

PHILALETHES.



A T R U E
C O P Y
O F T H E
Earl of CLARENDON'S
Last Will and Testament.



EDWARD Earl
of CLARENDON,
Do ordain this to
be my LAST WILL
and TESTAMENT.

Imprimis, I commit my Soul
to God: And make the Execu-
tors of this said Last Will, my
Two

Two Sons, *HENRY* Viscount *Cornbury*, and *LAWRENCE HYDE*, Esq;: And commend to them the Care of my Servants, who have behaved themselves very carefully and honestly to Me. And likewise recommend their Sister *FRANCES HYDE* to *their Kindness*: To whom I am able to leave nothing but *their Kindness*.

Item, I give and bequeath, to my said Two Sons, All my Papers and Writings of what Kind soever: And leave them intirely to their Disposal, as they shall be advised, either as to Suppressing or Publishing, by the Advice and Approbation of my Lord Arch-Bishop of *Canterbury*,

bury ⁽¹⁾, and the Bishop of *Winchester* ⁽²⁾, whom I do intreat to be the Overseers of this my Will: And, that they would be both Suitors to his Majesty, on my Children's behalf, who have all possible Need of his Majesty's Charity, being *Children of a Father who never committed Fault against his Majesty.*

At *Rouen* this Eleventh Day of *December*, in the Year of our Lord, one thousand, six hundred, seventy and four.

CLARENDON.

(1) Dr. *SANCROFT.* (2) Dr. *MORLEY.*

W I T N E S S E S,

*H. PECCEUS, Serenis. Regis
Mag. Brit. Medicus.*

HUMPH. WILKINS.

*Probat' apud Lond' 14^{to} Die
Decembris A. D. 1675. Ju-
ramentis pernobilis & hono-
randi Viri HENRICI Co-
mit' de CLARENDON, &
honorandi Viri LAUREN-
TII HYDE, Arm' filior'
dicti Defuncti in hu'smo'i
Testo notat' quibus, &c^a.*

T H E



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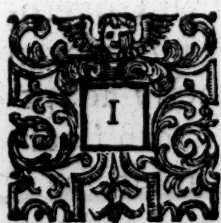


F I V E

ESSAYS.

ESSAY I.

On the EXCELLENCY of the ENGLISH CONSTITUTION.



It is natural for men to think *that Government the best*, under which they drew their first Breath, and to propose it as a Model and a Standard for *all others*. But if any

People upon Earth have a just Title thus to boast, it is we of this Island; who enjoy a Constitution, wisely moulded out of all the different Forms and Kinds of Civil Government, into such an excellent and happy Frame, as contains in it all the Advantages

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of

of those several Forms, without sharing deeply in any of their great Inconveniencies. A Constitution nicely poized, between the Extremes of too much Liberty, and too much Power; whose several Parts have a proper Check upon each other, when any of them happen to tread awry; which yet is sure, in dangerous Conjunctions, to give Way to the Common Good of the Whole. A Constitution where the Prince is cloathed with a Prerogative, that enables him to do all the Good he has a Mind to; and wants no Power, but what a good PRINCE would not, and an ill one ought not to have: Where he governs, tho' not absolutely, yet gloriously, because he governs Men, and not Slaves; and is obeyed by them chearfully, because they know, that in obeying him, they obey those Laws only, which they themselves had a Share in contriving. A Constitution, where the external Government of the Church is so closely interwoven with that of the State, and so exactly adapted to it in all its Parts, as that it can flourish only when that does; and must, as it always has hitherto done, decline, die and revive with it. In a Word, where the Interests of Prince and Subject, Priest and People are perpetually the same; and the only fatal Mistake that ever happens in our Politicks, is, when they are thought to be divided.

IT



IT is objected, indeed, to this admirable Model, that it is liable to frequent Struggles and Concussions within, from the several interfering Parts of it: But this, which is reckoned the Disease of our Constitution, may rather be thought a Mark of its Soundness, and the chief Security of its Continuance. For it is with Governments exactly contrived, as with Bodies of a nice Frame and Texture, where the Humours being evenly mixed, every little Change of the Proportion introduces a Disorder, and raises that Ferment which is necessary to bring all right again; and which thus preserves the Health of the Whole, by giving early Notice of whatever is noxious to any of the Parts: Whereas in Governments, as well as Bodies of a coarser Make, the Disease does often not begin to shew itself till it has infected the whole Mass, and is past a Cure; and so, tho' they are disordered later, yet they are destroyed much sooner. Accordingly we know, that under this Disadvantage, if it be one, our Constitution has now lasted pretty entire, thro' many Ages: For, excepting the short Interruptions which *Conquest* gave (which, however, have not been either so many, or so great, as some would make them) it has continued much the same, in the main Parts and Branches of it, from the earliest Times of our *Saxon* Ancestors, down to these

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Days.

Days. A clear Proof, that it is a Government suited every Way to our Temper, and to our Clime; that it is perfectly made for us, and we for it; and that God, therefore, never punishes us more sorely, than when he deprives us of it for a Time; nor ever confers a greater Blessing upon us, than when he restores it.

As he did on *That* happy * Day; when, after the Confusions of a long Civil War, attended with the Destruction of an excellent Church, the Murder of a gracious Prince, and the grievous Tyranny of our Fellow-Subjects; he was pleased at length, to give us back again, what we had so lightly departed from, our Old *English* Government and Laws; and, together with them, what we then boasted of in Name only, the true Liberty of the Subject, and the real Freedom and Honour of Parliaments. And to *That* Day, therefore, we owe all the Benefits we have since reaped from the Regal Administration; all the Peace, Plenty and Happiness, we have enjoyed, or our Posterity after us shall enjoy under it.

To the Influence of *That* Day, it is owing, that ' we have had at the Head of our ' Troops, and our Councils, a PRINCE,

* May 29, 1660.

' in

‘ in whom were happily joined together,
 ‘ the Extremes of Martial and Political
 ‘ Virtues; who knew as well how to govern
 ‘ a Free People by their own Laws and
 ‘ Customs, as to command Legions: Who,
 ‘ whether in the Cabinet, or in the Field,
 ‘ was still equally in his Sphere; and was
 ‘ always indifferent, therefore, either to
 ‘ War or Peace, any farther than the one
 ‘ or the other should conduce to the Good
 ‘ of his People, and the general Interest
 ‘ of Mankind. Under the auspicious
 ‘ Conduct of that PRINCE, the *English*
 ‘ Parliament was looked upon as Arbiters
 ‘ of the Fate, and Governors of the Balance
 ‘ of *Europe*: Their Resolves had as wide
 ‘ an Influence as the firmest Leagues and
 ‘ Confederacies; and their very Councils
 ‘ were more formidable than the hostile
 ‘ Preparations of others.’ To this never-to-
 be-forgotten PRINCE, * (at least, while
 there is any Gratitude remaining in the
 Heart of an *English-Man*, for the great
 Deliverance wrought by *him* for us) suc-
 ceeded a QUEEN, who wore the Crown
 of her Fore-Fathers, to which she was
 intitled by Blood, and which was placed
 on her Royal Head, not only with the
 free Consent, but with the universal Joy

* See his Sermon before the House of Commons,
 on *May* the 29th, 1701, when he was Chaplain in
 Ordinary to King *William*.

and Acclamations of her Subjects. She ruled a willing People, not by the Terror of Rods and Axes, but with the indulgent Tendernefs of a common Parent. She defired rather to be loved than feared by them; and took the trueft Way toward fecuring their utmoft Love, by fhewing, in every Step of her gracious Conduct, that ſhe intirely loved them: She had no Intereft, could have no Intereft, ſeparate from theirs; and upon whom Malice itſelf could never faften a Suſpicion of her purſuing any Meaſures which aimed rather at her own Glory or Advantage, than the common Good of *England*.

THE Law was as much a Rule to her, as to the leaſt of thoſe who obeyed her; the fixed Meaſure, not only of her governing Power, but even of her Will to govern; and ſhe made no other Uſe of that Power with which the Laws had inveſted her, than to give Life and Force to them.

THE Bleſſing of her mild and merciful Government deſcended from the Throne upon her People, *as the ſmall Rain cometh down upon a Fleece of Wool*, without Vehemence, or Noiſe; *like the Drops of Rain that water the Earth* gently and inſenſibly; She drew up the Free-Offerings of our Love and Duty, only to return them back again

in

in Showers of Royal Bounty ; which made glad the Land, and produced a mighty Increase.

Some of the *Roman* Emperors were Usurpers and Tyrants who acquired Dominions by invading the Liberties of a Free People, and were arbitrary and lawless in the Exercise of it. Their Will and Pleasure was the sole Standard of Justice; Fear was the Foundation of their Government ; and their Throne was upheld only by the Legions which surrounded it, *Tiberius*, *Caligula*, *Claudius* and *Nero* had no personal Merits, or Virtues to recommend them. They were not only bad Princes, but bad Men ; infamous for their Lust, Cruelty and other Vices.

How different from Their Case, was Ours, whose Eyes beheld on the Throne, a QUEEN, who deserved to sit there, as well by her Virtue, as by her Birth ; who, in that publick and exalted Station, preserved all the Innocence and Sanctity of a private Life ; who was superior to all the Temptations which a great Power could suggest ; and which nothing but as great Goodness could ever overcome ; and to whom therefore, her Subjects seemed to be almost as much obliged for the shining Pattern of unaffected Piety which she set them,

them, as for all the other Blessings of her prosperous Reign.

SHE was, by her Office, and by her Inclination, the Defender and Friend, the Patroness and Nursing-Mother of God's Church established amongst us. In this Church she was baptized and bred, and, therefore, naturally loved it; she was made early and thoroughly acquainted with its Doctrine and Government, and consequently, valued it; she had been a Religious Frequenter of its Worship, and a steddy Adherer to its Interest; and was prepared, in the late Times of Distress and Danger, to suffer with it and for it.

UNDER her Administration, all the Members and Ministers of the Church of *England*, might justly promise themselves, not only the Opportunity of *leading quiet and peaceable Lives*, but farther Advantages; not merely Protection, but all suitable Instances of Royal Favour and Encouragement.

WITNESS her most Gracious Act of Princely Bounty and Compassion to the Poor Clergy of our Church; an Act unequalled by any Prince, nay by all our Princes since the Reformation; and which (I was going to say) may atone for Acts of
of

of very different Kinds done in some of their Reigns. It grieved her Religious Heart to see, that those *who wait at the Altar* should not *partake with the Altar*, in such a Measure as is requisite to preserve the Respect due to their Character, and to give Encouragement and Success to their Labours.

SHE seemed to hear them complaining in the pathetic Words of the Psalmist; *Have Mercy upon us, O Lord, have Mercy upon us, for we are exceedingly filled with Contempt; our Soul is exceedingly filled with the Scorning of those that are at Ease, and with the Contempt of the Proud.* To rescue them, and the Religion they taught, from these Disadvantages, she extended her Beneficence in the most ample Manner, and took Care to have the good Effects of it perpetuated to future Ages: Scarce any but a Royal Heart was capable of entertaining so large a Design, as none but Royal Hands were, in any Degree, equal to the Execution of it.

THE Benefaction is, indeed, worthy of her from whom it sprung; and carries in it Marks of a Wisdom as extensive as her Goodness. For it is not confined, though given to those who minister in Holy Things; the happy Fruits and Effects of
it

it will, through this Channel, be conveyed to all Ranks and Orders of Men among us. All will share in that Munificence, which redounds to the Service of Religion, the common Inheritance and Blessing of all; and which gives Life and Weight to the Instructions of those, who, as meanly as they may be thought of on other Accounts, are yet *the Ambassadors of Christ, and Stewards of the Mysteries of God.*

A N unenvied Bounty, therefore, it needs must be; a *Good* which cannot decently *be evil spoken of*, even by such (if there be any such) who wish not well either to the Objects, or the Bestower of it.

A PRINCESS less solicitous for the Good of Religion, tho' intent on such a Work, would yet have deferred it 'till the expensive War, wherein we were engaged, was brought to a Close. But the Compassion and godly Zeal of our gracious Sovereign, would not be checked by that Consideration: The Love of doing Good, overcame all the Difficulties which lay in the Way towards doing it. She thought, that to consecrate one Part of her Revenue to so Pious a Use, would draw a Blessing on all the other Branches of it; that the *Cruise of Oil* would not fail ever the sooner, for bestowing a Portion of it on a Prophet, or any of the
Sons

Sons of the Prophets; that the earnest Prayers of those whom she thus relieved, would be as serviceable to her in the War wherein she was engaged, as the Income itself; and that her Charity would, in the Expression of the Son of *Syrach*, *Fight for her better than a mighty Spear, and a strong Shield.*

To conclude; The Height of Public Credit in her Time, and the Eagerness with which all her Subjects pressed to fill her Coffers with their Loans, were not Signs that she had, by any Act of misapplied Bounty, lost the least Ground either in the Favour of Heaven, or in the Affections or Esteem of her People. *

ESSAY II.

On the ERRORS and CORRUPTIONS of the CHURCH of ROME.

§. I. GREAT and groundless Reproaches have, in some Respects, been cast on the *Church of England*, as if

* See his Sermon, Preached before the House of Commons, *March* the 8th, 1703-4.

there

there were still some Remains of *Popery* in it. Poor Vicarages are really such; which took their Rise from the pretended Vicar of Christ (the Pope) who endowed Abbies and Monasteries oftentimes with the Spoils of Church-Livings, for the Support and Maintenance of his Spiritual Tyranny. It was the great Blemish of our Reformation, that, when Religious-Houses were suppressed, some Part, at least, of their Revenues was not restored to its original Use. *

§. 2. *Of their* ENTHUSIASM.

AWAY with those extravagant Flights of *Devotion*, which some pretended Saints (but real Enthusiasts) of the Church of *Rome* have indulged themselves in; who make it necessary for every Christian, in order to Perfection, to divest himself of all Manner of Regard for himself; nay, to despise, to hate, and to abhor himself, in the utmost Propriety of the Expression. Certainly, if what these mystical Divines say, be true, impossible it is for a perfect Man to love his Neighbour at all, since he is not allowed, by their Scheme, to love himself; and yet is bound to love his Neighbour as he loves himself (or, which is all one) to do as he would be done

* Ibid.

unto, by our Lord's exprefs Determination. *

§. 3. *Of their pretended Miracles, &c.*

MIRACLES are the immediate Act of Omnipotence, and, therefore, not to be employed, but where the Importance of the Occasion absolutely requires them: Much lefs are they to be employed where they are neither requisite, nor likely to fucceed; as the Cafe is, where thofe, who are not convinced by the old *Miracles*, demand new ones. We have, therefore, great Reason to look upon the high Pretentions which the *Roman Church* makes to *Miracles*, as groundlefs, and to reject her vain and fabulous Accounts of them. Half the Saints which have Place in her peculiar Calendar, were, if you will believe her, converted by **MIRACLES**: *Apparitions, Vifions, and Intercourfes of all Kinds*, between the *Dead* and the *Living*, are the frequent and familiar Embellifhments of thofe *pious Romances, her Legends*; which exceed the Scripture itfelf in Wonders, and do, indeed, by that Means contradict the Doctrine and Design of it: For where *Mofes* and the Prophets are re-

* See his Sermon before the Queen, *November the 5th, 1704.*

ceived, there, a continued Succession of *Miracles* are needless; and, consequently, not to be expected, believed, or pretended. With the strictest Justice, therefore, we ought to condemn the Folly and Impiety of those Persons (for such there have been) who have obliged themselves, to each other, to appear after Death, and give an Account of their Condition in another World; and the worst Use that hath been made of these ill Contracts, is, that the surviving Party hath hardened himself upon the other's Failure. It is stupidly foolish thus to venture our Salvation upon an Experiment, which we know not whether God will suffer, and which we have all the Reason imaginable to think, he will not suffer to take Place.

THEY who attend sick Beds, will tell you, that Men, upon the near Approach of Death, have been rouzed up into such a lively Sense of their Guilt, such a passionate Degree of Concern and Remorse, that, if ten thousand Ghosts had appeared to them, and Hell itself had been laid open flaming to their View, they could scarce have a fuller Conviction, or a greater Dread of their Danger: And yet, no sooner had the Distemper left them, but their good Thoughts and Resolutions began to leave them too, 'till they had at last, perhaps, forgotten

forgotten their first Fears and Agonies, as much as if they had never felt them ; their solemn Vows and Promises, as thoroughly as if they had never made them. Thus, in all Likelyhood, would it be with the *Libertine* who should have such a Visit (as he had contracted for) from the other World. The first Horror and Astonishment it raised, would go off by Degrees, as new Thoughts, new Diversions came on ; it would be driven out by Business, or Pleasure, or the various Accidents of Life that might afterwards befall him ; till at last he came, perhaps, to reflect upon it, as if it were a Story only which he had heard, or read, and which he himself was no ways concerned in.

Christ Jesus, and his Apostles, did this very Thing which is required by the *Libertine* to be done ; raised Men and Women from the Dead, not once only, but often, in an indisputable Manner, and before many Witnesses. *St. Peter* raised *Dorcas*. Our Saviour raised the *Ruler's Daughter*, the *Widow's Son*, and *Lazarus* ; the First of these, when he had just expired ; the Second, as he was carried to the Grave on his Bier ; and the Third, after he had been some Time buried ; and having, by these gradual Advances, manifested his Divine Power, he, at last, exerted the highest

and most glorious Degree of it, and raised himself also, by his own all-quicken-
 ing Virtue, and according to his own express
 Prediction. We did not, indeed, see these
 Things done; but we have such authentick
 Accounts of them, that we can no more
 doubt of their being done, than if we had
 actually seen them. For though no Evi-
 dence affects the Fancy so strongly as that
 of Sense, yet there is other Evidence which
 gives as full Satisfaction, and as clear a
 Conviction to our Reason. So that there
 are some distant Matters of Fact, of the
 Truth of which we are as certain, as we
 are of what happens before our Eyes; the
 concurring Accounts of many such Wit-
 nesses, as were every Way qualified to in-
 form us; and could have no Interest in
 deceiving us; and sealed the Truth of their
 Testimony with their Blood, rendering it
 (*morally*, or as we might speak) *absolutely*
 impossible, that those Things should be
 false. And what can we say more for the
 Evidence that comes by the Senses? For can
 any Thing be more certain than that which
 'tis impossible should not be true? And of
 this Nature are many of those *miraculous*
Facts, upon which the Truth of our Re-
 ligion is founded; particularly, that most
 important *Miracle* of all, the Resurrection
 of our Lord: It is so convincingly attested,
 by such Persons, with such Circumstances,
 that

that they who give themselves Leisure to consider and weigh the Testimony, at what Distance soever they are placed from the Fact itself, cannot help closing with it, nor entertain any more Doubt of the *Resurrection*, than they do of the *Crucifixion* of *Jesus*. And, therefore, I say, if this *Miracle* of *Christ's* Rising from the Dead, *heretofore*, be not sufficient to convince a resolved *Libertine*, neither would the raising of one *now* from the Dead, be sufficient for that Purpose; since it will only be doing that over again which hath been done already; and of the Truth of which (all Things considered) we have as much Reason to be satisfied, as if we ourselves had stood by and seen it.

Now if the Proof of a future State, by an immediate Appearance of one from the Dead, be (in Truth and at the Bottom) but equal to that single Proof of Christianity, our Lord's *Resurrection*; how little Probability is there, that he, who is not wrought upon by the one, would be convinced by the other?

LET us, from these Considerations, be led to reverence the infinite Wisdom and Goodness of God, in all his Transactions with Men! Let us learn, not to dispute the Methods of his Providence, but humbly

and implicitly to acquiesce in them, and to adore them! Let us satisfy ourselves, that every Thing is certainly ordered by him, after the aptest, and best, and most becoming Manner, tho' our first Apprehensions should suggest otherwise to us; and that no Contrivance, no Policy, no Prudence whatsoever, can, in any Respect, deviate from his Scheme, without leaving us in a much worse Condition than it found us! *

§. 4. *Of their* RECLUSENESS.

IT hath been disputed Which is a State of the greatest Perfection, the Social, or the Solitary; whereas, in Truth, neither of these Estates is compleat without the other; as the example of our blessed Lord (the unerring Test and Measure of Perfection) informs us. His Life (which ought to be the Pattern of ours) was a Mixture of Contemplation and Action, of Austerity and Freedom: We find him often, where the greatest Concourse was, in the Market-Places, in the Synagogues, and at festival Entertainments; and we find him also returning from the Croud into the Desert, or the Garden, and there employing

* See his Sermon before the QUEEN, October the 28th, 1705.

himself

himself in all the Kinds of religious Exercise, and Intercourse with God, in Fasting, Meditation, and Prayer. In Imitation of his spotless Example, we may doubtless, lead publick Lives innocently and usefully; conversing with Men, and doing Good to them; mutually sowing and reaping the several Comforts and Advantages of human Society. But because the Pleasures of Conversation, when too freely tasted, are intoxicating and dangerous; because the Temptations we there meet with, are many and mighty; and even where the *Spirit* is willing to resist, yet the *Flesh* is often weak; we ought therefore, to lessen the too great Complaisance we are apt to have in such Satisfaction, by fit Intermissions of them; to strengthen ourselves for such publick Encounters by our religious Prayers; to retire from the World sometimes, and converse with God and our own Consciences; examining the State, and fortifying the Powers of our Souls, in Secrecy and Silence.

THE great, but much neglected, Duty of *religious Retreat*, and *Recollection*, is incumbent upon us; but not that Sort of *Retirement*, which is so much esteemed and practised in the Church of *Rome*; where all Perfection is reckon'd to consist in Solitude, and no Man is allowed capable of arriving at the Height of Virtue, who doth not strip himself

himself of all the Conveniences of Life, and renounce all manner of Acquaintance with the World, and the Things of it: I see not wherein this State of Life claims the Pre-heminence over all others; how it is founded in Nature and Reason; what particular Example, Precept, or Direction there is in the Gospel, inviting us to it. *John* the Baptist, indeed, is there represented, as sequestering himself from human Converse, and spending his Time *in the Wilderness*: But as he is said to have come *in the Spirit and Power of Elias*, *Luke* i. 17. A Spirit far different from the *Spirit* of the Gospel, *Ibid.* ix. 55. And did, therefore, professedly imitate that Prophet, in his severe Manner of Life, and Diet, and Garb, and Behaviour, and Doctrine; so his Example belonged rather to the *mosaic* State, under which he lived and taught, than to the Christian Dispensation, which began where his Preaching ended. Nor did even the Baptist himself propose his own Practice, as a Pattern to his Followers: On the contrary, when *the People, the Publicans, and the Soldiers* inquired of him, *What they should do to flee from the Wrath to come*, he did not exhort them to go out of the World into the Wilderness, but gave them such Directions only, as related to a faithful Discharge of their Duty, in their several Stations and Callings: And when, afterwards,

wards, our Saviour began to enter on his Ministry, and to appear *as* our Saviour, by publishing the Gospel of his Kingdom, we find nothing, either in his Actions, or his Doctrine, to countenance that reclude and solitary State, which some since, who would be thought best to have imitated his Example, and obeyed his Precepts, have so zealously espoused and practised.

FAR be it from me, however, to condemn all those holy and good Persons, who have betaken themselves to this solitary and austere Course of Living. Doubtless, many of them were acted by a sincere, but misguided Principle of Piety; the Fruits of which, tho mixed with a great Alloy of Superstition, did yet, in divers Respects, redound to the Credit of Religion, and the Good of Mankind. But supposing these to be real, yet they were, I say, uncommanded Instances of Virtue; not possible, or, if possible, not fit to be practised by the far greater Part of Christians. The *Retreat*, therefore, which I am speaking of, is not that of *Monks* and *Hermits*, but of Men living in the World, and going out of it, for a Time, in order to return into it: It is a temporary, not a total *Retreat*; such as we may shake off, or re-assume at Pleasure, according as we have Need of it, or an Opportunity for it; such as is consistent with

with all the Business, and even with the innocent Pleasures of Life; and it is so far from interfering with the Duties of our public Offices and Stations, that it disposes and enables us for the better Discharge of them. *

§. 5. *Of their false Notions of CHARITY.*

PUBLIC and useful Charities, do more real Honour to the Reformed Religion, which gave Birth to them, than redounds to the Church of *Rome*, from all those Monkish and Superstitious Foundations, of which she vainly boasts, and with which she dazles the Eyes of ignorant Beholders. Our charitable Foundations are not like *theirs*, whose Number, Wealth and Splendor exceed all the Demands, and the Design of Charity; and raise Envy, rather than Compassion in the Breasts of Beholders. There are, indeed, superfluous Charities; Conveniencies to private Persons, but of no real Advantage to the Public: Instead of being Receptacles to the truly Poor, they tempt Men to pretend Poverty, in order to share the Advantages of them. Our charitable Institutions are of another Nature and Tendency; calculated

* See his *Lent-Sermon*, Preached before the QUEEN, *March* the 23d, 1704-5.

not for Ostentation, but Use; to answer the chief Ends of human Life, and the necessary Wants of human Nature.

§. 6. *Of their Arts of Seducement, &c.*

WE live at a Time, when Popery, which is so far shut out by our Laws, as not to be able to re-enter openly, is yet stealing privately in by the Back-Door of Atheism, and making many other secret and unperceived Advances upon us. Its Emissaries are very numerous, and busy in Corners to seduce the Unwary. And among all the popular Pleas, which they employ to this Purpose, there is none more ensnaring (I speak by Experience) than the advantageous Representations, they make of the public Charities, which abound in *their* Communion. Many Ways there are of exposing the Vanity of such Pretences: But I have found none more successful, than to direct the Persons, who are struck with the specious Appearances of Charity in *that* Church, to the real and substantial Effects of it in ours; those noble Monuments of *Glory to God, and Good Will to Men*, which the Piety of our *Protestant* Ancestors raised; and which since have received as great Additions and Improvements, as the renowned City itself to which they belong.

I

I mention them together, because I take the one of them to have sprung, in some Measure, from the other; and the present prosperous Estate of this great *Emporium* to be owing not more to the Industry of its Inhabitants, than to those shining Instances of Charity in which they excel; there being no surer Way towards increasing Riches, than by sharing them with the Poor and the Needy. *

§. 7. *Of their Uncharitableness and Cruelty to those who differ from them.*

THE Treason of the *Gun-Powder-Plot* is sufficient to raise in us a due Abhorrence of the ungodly Principles and Practices, by which the *Papacy* hath enlarged its Interests, and established its Spiritual Tyranny over the Understandings and Consciences of Men. The Treason of *that Day* was a Contrivance, wicked and cruel beyond Example, and beyond Expression: Such as the Ears of any honest Heathen would, when they heard it related, tingle at: Such as if perpetrated in the Infancy of Christianity, would have gone near to have arrested the Course of it, in Countries as yet unconverted; and to have rendered even the Miracles done for its Confirma-

* See his Spittal-Sermons, 1707 and 1709.

tion, insignificant and vain: In a Word, Such, as nothing but the Malice of One of that *Order*, * which hath been, ever since its first Erection, the Scourge and Pest of Mankind, could have projected; nor any but some of its *Bigotted* and *Furious* Votaries, durst to have executed. ----- Blessed *Jesu!* that ever Men, more particularly calling themselves by thy Name, and pretending more immediately to devote themselves to thy Service, should so far forget the Law of Humanity and Kindness, which was visible in every part of thy Behaviour, while thou wast on Earth, and is still legible in every Page of thy Gospel! That they should be misled, by the perverse Comments of their own Casuists upon this Law, so far as to believe, that a *Massacring Spirit* was reconcilable to the *Spirit* of *Christianity*, and that the genuine Principle of it should lead, or permit, Men to overturn States and Kingdoms! Such Ill-Effects may spring from the best of Causes, Religion, when perverted and abused! Such horrid Impieties may Men arrive at, when they have once fixed this Persuasion firmly in themselves; That, how vile soever the Attempts are, in which they engage, yet, if the End be good, it justifies and Sancti-

* The *Jesuits*, who stile themselves, *The Society of Jesus*.

fies the Means ; and that the plainest Rules and Duties of the Gospel do not bind those, who are, as they imagine, propagating the Interests of it.

To this Day's *double Deliverance* † it is owing, That we are freed from the Fears of *Papal* Superstition and Bondage ; that we enjoy all our Religious and Civil Liberties, all that is dear and valuable to us, in Respect of this World, or another ; and even that we see *Her* on the Throne of Her Ancestors, (designed *that* Day for Slaughter ;) who, by sitting there, protects, and secures us in all these Enjoyments. *

ESSAY III.

On the RULE of doing as WE
would be done unto, against
the LIBERTINISM of the Age.

THE professed Contemners of *Revealed Religion*, would be thought to have a mighty Reverence for *Reason* (since by the Help of *Reason* it is, that they endea-

† King *William* Landed on *Nov. 5th. 1688.*

* See his Sermon before the *QUEEN, Nov. 5th. 1704.*

your to throw off *Revelation*) and while
 they have this its Eldest, and most un-
 questioned Law; it should, methinks, be
 very Sacred to them. What! shall the
 great Masters of exact Thought, and Ido-
 lizers of Reason, live in a perpetual Con-
 tradiction to the first Principle of it? Now,
 will they, who have so little Light to guide
 themselves by (that of Nature alone) neg-
 lect to make use of that little which they
 have? And yet, perhaps, there's no Sort
 of Men whatever that offend so broadly
 against the evident Righteousness of this
 Rule, as those who pretend most to magnify
 the Principle from whence it flows. There
 are none who pursue their Pleasures so
 keen, and sooth up all their Passions so
 carefully; are, every way, so selfish, and
 so directly set in Opposition to this generous
 and equal Maxim, as the Men, who will
 tell you, they adore plain *Common Sense*,
 but cannot digest a *Mystery*. From whence
 it is manifest, that their Disesteem of *Faith*
 proceeds not from any just Esteem they
 have for *Reason*, or any Regard they bear
 to its Laws; but merely from a Spirit of
Libertinism, and a Desire of coming under
 as few Obligations as possible. 'Tis not a
Freedom of Thinking, which they aim at;
 but a *Freedom of Living*, and of doing
 what they please, without the Controul of
 Law, or Fear of Punishment. And in or-

der to this, One good Step is, to shake off *Revealed Religion* ; and such an one, as is usually followed by another, The parting with all Religion, even That which Nature itself prescribes. To these Reasoners, therefore, it may be said, That the Rule of *Doing as they would be done by*, is not (what they are so jealous of) any Imposition upon their Understandings, any puzzling Mysterious Doctrine ; it is all pure Light and Evidence, *and in it no Darknefs at all*, [1 *John* i. 5.] Why then do they not submit to it? Why do they, of all Men living, do as they would not be done by? Oppress and trample upon their Inferiors, revile their Betters, and supplant their Equals? Carry on their unlawful Desires, without Stint, or Bounds, to the Injuring the Property of those who are too weak to contend with them? To the defaming their Neighbour's Reputation, or defiling his Bed? Why, in a Word, do they make Themselves the only Center of all their Actions, Wishes, and Designs? And regard nothing, that is without them, any farther than it may be useful to their Purposes, and Enjoyments? Let us see this lofty Race of Men, in good Earnest, stoop to this plain Dictate of Reason, and then we shall be inclined to think them sincere, when they pretend to hearken to the Voice of *Reason*, and *that* only ; and may have Room to
hope,

hope, that the Good God, who sees them honestly practising all those Virtues which flow from this Rule, will improve upon that Foundation, and, in His own Time, graft Grace upon Nature.

But if we profess ourselves to be the Disciples of Christ, can we think ourselves really to be what we profess, while we openly and avowedly transgress this great Precept of Christ; the very Hinge upon which the Morality of his Gospel turns? We may boast, if we please, of our having all Knowledge, and all Faith, and, of our understanding all Mysteries; but if we do not govern our Lives by this Truth, which is evident by Nature, 'twill be to no Purpose, that we firmly assent to those Truths, which are revealed to us by Grace. We deny Christianity if we reject These; but if we live in Contradiction to That, we renounce the Principles of Human Nature itself; without supposing which, there can be no Christianity. Let us profess and believe what we will, unless we do also as we would be done unto, all our Faith and Religion is vain. Nor is it vain only, and unprofitable in respect of ourselves; it is also of pernicious Consequence to others, who, from such Instances as these, will take Occasion to disparage the Efficacy and Influence of Revealed Religion, and to harden themselves in their Infidelity. The

Ridiculers of Divine Faith, the Despisers of Mysteries, never exercise their scornful Talent with greater Pleasure or Success, than when they attack the Principles of Christianity, by comparing them with the Practice of Christians ; especially in this Capital Article of all Schemes of Religion, *The doing to Men as we would be done unto* ; and can point out our manifest and scandalous Violations of this plain Rule of Reason, while we pretend to embrace all the sublime Doctrines, and to inherit all the glorious Advantages of a Divine Revelation. The Heathen Emperor *Severus* shall rise up in Judgment with such a Generation of Christians, and condemn them ; for he, by the Light of Nature, was taught highly to reverence this Precept : It was legible on the Walls of his Palace, and on the Banners of his Army ; it was engraved in his very Heart, and transcribed from thence into his Practice. Would to God, that many of those pretended Vicars of Christ, who have since erected their Thrones in the Chief Seat of this Prince's Empire, had equally succeeded him in an Awful and Conscientious Regard for this excellent Maxim, and had been, in that Respect, as good Christians (or rather, as good Heathens) as he was ! They would not, then, have become the Authors and Fomenters of all that Discord and Confusion,

fusion, all those Wars and Massacres, those Conspiracies and Rebellions, with which they have, for many Centuries past, shook the Thrones of Princes, and disturbed the Quiet of this Western World. Nor would they, in order to cover and palliate those wicked Attempts, have openly encouraged the Casuists of their Communion to publish such loose and scandalous Systems of Morals, as, instead of being Comments on this Rule, are a perfect Contradiction to it; and are calculated, not to bring up Mens Obedience to the Terms of the Gospel, but to bring down the Gospel Terms, as near as can be, to the Infirmities and Failings, nay, to the Corruptions and Vices, of Human Nature.

The *Rule* which makes what other Men desire of us, the Measure of our Dealing toward them, is to be understood, not of vicious and excessive Desires, but of such only as are fit and reasonable; such Requests as we can, in our calmest Thoughts, justify to ourselves; such as, we are sure, may be made without Indecency, and cannot be refused without Inhumanity.

It may be thought, that the Rule, thus tempered and qualified, will not be of any special Use or Moment to us, in the Direction of our Practice; inasmuch as the Lines of Duty do not seem to be more clearly marked out by this Method of Comparison,

Comparison, than they would have been, by a direct Injunction of our Dealing with others, as right Reason, and our Consciences inform us that we ought to deal with them. For, after all, when we have made other Mens Case ours, we are still left to judge what, in Equity and Reason, we might expect from Men, before we can determine after what Manner we are to behave ourselves towards them: And, therefore, which Way soever we take the Measure of our Duty, we must, in order to the fixing it, always finally appeal to the Bar of Equity and Reason.

When we determine amiss concerning the Obligations incumbent upon us in respect of other Men, 'tis by Reason of that strong Weight of Self-Love, which hangs, like a *Byass*, on our Minds, and secretly sways them towards that Side on which our own Interest lies. To set this Error right, we suppose ourselves to be the Men who are so to be dealt with; and, then, the same selfish Principle makes that appear very hard and unreasonable, which before it inclined us to approve. And thus our warped and perverted Judgment, by being bent as much towards the Opposite Side, recovers its Straightness. The *Rule*, therefore, is, at the Bottom, a Wise Art of rebating one Degree of our Partiality by another: It enables us to take Two
several

several Views of our Duty, to eye it under different Lights, and to see it, by that Means, more distinctly and fully. And in this Sense, * *Measuring ourselves by ourselves, and comparing ourselves with ourselves*, we take the surest Way to be both *Just* and *Wise*.

There is no one so absurd and unreasonable, as not to see and acknowledge the absolute Equity of this *Rule* (The doing in all Cases, and to all Persons, even as we would be done unto) in the *Theory*, however he may swerve and decline from it in his Practice; and to agree upon it as that Golden Mean, which, if universally observed, would make the World universally happy; every Man a Benefactor, a good Angel, a Deity, as it were, to his Fellow-Creatures; and Earth, the very Image and Fore-taste of Heaven!

The Proprieties and Advantages of this *Rule* are alike easy and obvious to all Understandings; to the meanest and most ignorant Men, as well as to those of the greatest Parts and Improvements. ---- Human Laws are often so numerous as to escape our Memories; so darkly, sometimes, and inconsistently worded, as to puzzle our Understandings; and their Original Obscurity is not seldom improved by the nice Distinctions, and subtle Reason-

* 2 Cor. x. 12.

ings of those who profess to clear them: So that, under these several Disadvantages, they lose much of their Force and Influence, and, in some Cases, raise more Disputes than, perhaps, they determine. But here is a *Law*, attended with none of these Inconveniencies; the grossest Minds cannot misapprehend it; the weakest Memories are capable of retaining it; no perplexing Comment can possibly cloud it; the Authority of no Man's Gloss upon Earth can (if we are but sincere) sway us to make a wrong Construction of it. What is said of all the Gospel Precepts, by the Evangelical Prophet, is more eminently true of this, *It is an High-way; and the Way-faring Man, though a Fool, shall not err therein.* Isa. xxxv. 8. *

ESSAY IV.

On the EXCELLENCY and ADVANTAGE of PRIVATE PRAYER.

OF all the Duties of the *Penitent*, that which *Privacy* best qualifies us for, is *PRAYER*; which it enables us to per-

* See his Sermon before the QUEEN, Nov. 5. 1704
form

form in such a Manner, as is likely to be most prevalent and effectual. Great, indeed, is the Excellence and Advantage of *Publick Devotions*, as they testify our Common Reverence of the Divine Being; as they are best fitted to implore, or to acknowledge Publick Blessings; and as they excite a Publick Emulation in the Breasts of sincere Worshippers. However, in some Respects, they must yield the Præ-eminence to Closet Prayer; particularly in this, That they are not so well calculated as *that*, to procure Ease and Repose of Conscience to the Sinner, and to adjust particular Accounts between God and our Souls. For it is of special Use to this Purpose, in these Three Respects; as it affords the best Opportunity of being *Fixed, Fervent, and Circumstantial* in our Addresses to God.

In the Solemn Service of the Sanctuary, let us endeavour never so much to prevent *Distractions*, we shall, now and then, be sensible of them: Outward Objects will break in upon our Senses, and divert the Application of our Minds; even the Length of the Office, and the Daily Returns of the same Forms, will, to Persons not rightly qualified and disposed, occasion spiritual Languors and Wandrings. But all these Obstacles are removed; all these Inconveniencies are prevented when we pray in Private. We are then placed immediately

ately under the Eye of God, which awes us, and under no other Eyes which might divert or discompose us; we are then at Liberty to make Choice of our own Thoughts, and our own Words; and while we are chusing them, we cannot but attend to them. We can break off from the Duty whenever we find our Attention flags, and return to it at a more seasonable Opportunity.

Nor are we capable, at such Times, of being more *Fixed* only, but likewise, more *Fervent*, and *Inflamed*. True Religion is ever Modest, and reserved in its Demeanor, when it appears in Publick; jealous of doing any thing that may favour of Vanity and Ostentation; unwilling to allow itself in any such Earnestness of Speech, or Singularity of Behaviour, as may call off the Eyes and Ears of others to observe them: It contents itself, for the most Part, with a Composed and Serious Look; with a Simple and Unaffected Carriage. But when Publick Regards and Restraints are taken off, the Pious Soul may then let itself loose into the highest Fervors of Zeal, into the freest Raptures of Thought, and into a suitable Vehemence and Warmth of Expression; there is no Sort of Holy Address which it may not make use of, no outward Signs of Devotion and Reverence which it may not abound in. We may then,

then, without observing Ceremonies and Forms, throw ourselves, as it were, into the Divine Embraces, as a Friend runs into the Arms of his Friend, when Nobody is by to interrupt their mutual Endearments.

There is yet another great Advantage that attends our Private Devotions: They give us leave to be as *express* and *particular* as we please in our Representations. In the Church, the Sinner and the Saint, Men of all Ranks, Distinctions, and Attainments in Virtue, must join in the same Common Forms: And though each of them may, by a sudden Glance of Mind, adapt the General Words to his own Circumstances; yet one Branch of the Service presses too fast upon another, to admit of any Pause between them. And they, therefore, who lie under the Load, of any particular Guilt, rise not from their Knees with so much Comfort, as they would have done, had they been at Liberty to dwell upon it, and confess it in all its Aggravations. This Liberty, their Closet, and that alone, can afford them: There they may expatiate as much as they please upon their Wants and Unworthiness: There they may pour out all their Complaints; and open all their Grievs and Fears; and send up all their Thanks and Acknowledgments: There Importunities are not forbid-

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bid-

bidden, Repetitions are not unbecoming; but they may persist *knocking* till it is *opened* to them, and *asking* 'till they have *obtained*.

Indeed, the greater our Sphere of Publick Action is, the less Time we can allow ourselves to spend in these Religious Exercises; but still some of it is due to them: Nor can any secular Cares or Avocations wholly excuse us from paying it. Our Blessed Lord, we are sure, had very great Business to transact with Mankind, and a very short Time in which to finish it; and yet, during his Three Years Conversation on Earth, we find him often exchanging the Duties of the Active and Publick State for those of the Solitary and Private; *sending the Multitudes away, and going up into the Mountain, apart, to Pray*. And we are sure, that in *this*, as well as *other* Respects, *He left us an Example, that we should follow His Steps.* *

* See his *Lent* Sermon before the QUEEN, March, 23, 1704-5.

ESSAY V.

CONSIDERATIONS *072*
a FUTURE STATE.

IF all the Benefits we expect from a Christian Institution, were confined within the Bounds of this present Life, and we had no Hopes of a better State after this, of a great and lasting Reward in a Life to come; we Christians should be the most abandoned and wretched of Creatures: All other Sorts and Sects of Men would, evidently, have the Advantage of us, and a much surer Title to Happiness than we.

Were there no Life after this, Men would be more miserable than Beasts: For, in this Life, it is plain, that Beasts have, in many Respects, the Advantage of them; inasmuch as they enjoy greater sensual Pleasures, and feel fewer Corporal Pains, and are utter Strangers to all those anxious and tormenting Thoughts, which perpetually haunt and disquiet Mankind.

The Pleasures of Sense are, probably, relished by Beasts in a more exquisite Degree than they are by Men; for they

taste them sincere and pure always, without Mixture, or Alloy; without being distracted in the Pursuit, or disquieted in the Use of them.

They follow Nature in their Desires and Fruitions, carrying *them* no farther than she directs, and leaving off at the Point, at which Excess would grow troublesome and hazardous; so that their Appetite is not destroyed, or dulled by being gratified, but returns always fresh and vigorous to its Object. Hence their Organs are generally better disposed than ours, for receiving grateful Impressions from sensible Objects; being less liable to be vitiated by Diseases, and other Bodily Accidents, which disorder our Frame, and extremely lessen the Complacence we have in all the good Things of Life that surround us. Nor are the Pleasures which the Brutal Part of the Creation enjoy, subject to be lessened, any ways, by the Uneasiness which arises from Fancy and Opinion. They have not the Art of growing Miserable, upon a View of the Happiness of others; it being the peculiar Privilege of *Thinking Beings*, when they are otherwise sufficiently blessed, to create Trouble to themselves, by needless Comparisons.

They are under no Checks from Reason and Reflection, which, by representing perpetually to the Mind of Man, the
Mean-

Meanness of all sensual Gratifications, do, in great Measure, blunt the Edge of his keenest Desires, and pall all his Enjoyments. They are not aware of a superior Good, or of any higher End, to which they might be ordained. They feel no inward Reproaches for transgressing the Bounds of their Duty, and Laws of their Nature. They have no uneasy Presages of a future Reckoning, wherein the Pleasures they now taste must be accounted for, and may, perhaps, be outweighed by the Pains which shall then lay hold of them. None of their Satisfactions are impaired by the Fear of losing them, by that Dread of Death, which hangs over the mere Natural Man, and, like the *Hand-writing* on the *Wall*, damps all his Mirth and Jollitry; and by which he is, as the Apostle speaks, *all his Life-time subject unto Bondage*; (*Heb. ii. 15.*) that is, in a mean, dejected, slavish State of Mind. In a Word, they have no Concern for what is past; no uneasy Expectations of what is to come; but are ever tyed down to the present Enjoyment; and in that they are vigorously and totally employed.

In these Respects it may be truly affirmed, that Men would be really more miserable than Beasts; and that the Best of Men would be often the most miserable. For their Principles give them not

Leave to taste so freely of the Pleasures of Life, as other Men do; and expose them more to the Troubles and Dangers of it. The great and prevailing Principle of Good Men, is, To sit as loose from those Pleasures, and be as moderate in the Use of them, as they can, in order to maintain the Empire of the Mind over the Body, and keep the Appetites of the one in due Subjection to the Reasoning Powers of the other. A truly good Man, thinks himself obliged, not only to forbear those Gratifications which are forbidden by the Rules of Reason and Religion, but even to refrain himself in unforbidden Instances, when, by allowing himself in what is innocent, he would either run the Risque of being farther betrayed into what is not so, or would breed Matter of Offence to his weak and misjudging Neighbour. He lives not for himself alone, but hath a Regard, in all his Actions, to the great Community wherein he is inclosed; and gives the Reins, therefore, to his Appetites, no farther than the indulging them is consistent with the General Good and Happiness of Society.

He is so far from grasping at all the Advantages and Satisfactions of this World which are possible to be attained by him, that he thinks the bounding of his Desires and Designs within the Line which his Birth

Birth and Fortune have marked out, to be a great and indispensable Duty: He hath *learnt, in whatsoever State he is, therewith to be content*; and doth not, therefore, eagerly aspire after an higher Condition of Life, is not over solicitous to procure to himself a larger Sphere of Enjoyment.

It is impossible for a Man-to have a lively Hope in another Life, and yet be deeply immersed in the Enjoyments of this; inasmuch as the Happiness of our Future State, so far exceeds all that we can propose to ourselves at present, both in Degree and Duration, that, to one firmly persuaded of the Reality of that Happiness, and earnestly desirous of obtaining it, all Earthly Satisfaction, must needs look little, and grow flat and unsavory. We should bear the Uneasinesses that befall us here with Constancy and Patience; as knowing, that though our Passage through this World should be rough and troublesome, yet the Trouble will be but short, and the Rest and Contentment we shall find, at the End, will be an ample Recompense for all the little Inconveniencies we meet with in our Way towards it.*

M A X-

* See his Sermon, at the Funeral of Mr. Bennet, the Book-seller in St. Paul's Church-Yard, August 30, 1706.

By

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M A X-

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By

By an *Advertisement* (at the End of his Sermon, Preached at *Guild-Hall* Chapel, on the Election of Lord Mayor, *September, 28, 1706.*) The Dean of *Carlisle* informed the Publick, That (in a Letter to him) ' a very heavy and invidious Charge was ' brought against the Doctrine laid down in a Sermon preached at the Funeral of Mr. *Bennet*. And, ' That although it was easy, in a little Compass, to ' say whatever was necessary for his Justification ; Yet ' the Importance of the Argument itself, and the serious Manner in which the Writer (Mr. *Hoadley*, now Bishop of *Hereford*) had handled it, determined him ' to consider what had been offered, more distinctly and fully.' Which he accordingly did, in *A large Vindication of the Doctrine contained in Mr. Bennet's Funeral Sermon* (prefixed to his Volume of Sermons in Octavo) Upon which Mr. *Hoadley* published a *Second Letter*, Two Years after (1708) with a POSTSCRIPT relating to the Doctrine laid down in a Sermon (Preached by Dr. *Atterbury*, before the President and Governors of the Hospitals of *Bridewell* and *Bethlehem*, in *Bridewell-Chapel*, *August, 16, 1694.*) concerning *The Power of Charity to cover Sins*. But neither to this *Second Letter*, nor the *Postscript* against his *Charity-Sermon*, did the Dean of *Carlisle* think it needful to take any, the least, Notice. And Mr. *Hoadley*, no doubt, was pleased, as he has been in several other Controversies, with having the *last Word*.

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MAXIMS, REFLEXIONS,
and OBSERVATIONS;
 DIVINE, MORAL *and* POLITICAL. *

I. **T**HE Fate of Mankind is in the Hands of PRINCES; and *whose Welfare*, in great measure, depends upon *their* Actions and Conduct.

II. SOVERAIGN PRINCES and STATES are the Chief Instruments which Divine Providence employs in its Administrations here below; and by which it brings about all those mighty Events that fix, or unsettle, the Peace of the World. When these great Wheels move irregularly, the whole Machine of State is presently rendered unserviceable, and numberless depending Motions are either stopped or disordered.

III. The *Execution* of all LAWS is intrusted with *Princes*; and are the Source of every Advantage that redounds to Man-

* See his Sermon before the *House of Commons*,
 March 8, 1704.

kind from Society, which, without them, would not be preferable to Solitude. To the Influence of *Laws* it is owing, that we can call any thing our own, even Life itself, and are sheltered from the Attacks, which the Lusts and Passions of Men, restrained by nothing but the Principles of Reason and Religion, would be every Day making upon us: That we are polished in our Manners, bred up in all the Arts of Civil Life, which can render us useful, or agreeable to each other.

IV. Of *LAW*, and *JUSTICE*, said the excellent Mr. *Hooker*, long since, (with a Compass of Thought, and a Force of Words, peculiar to him) *no less can be acknowledged, than that Her SEAT is in the Bosom of God; Her Voice, the Harmony of the World; that all Things in Heaven and Earth do Her Homage; the very Least, as feeling Her Care, and the Greatest, as not exempt from Her Power; both Angels, and Men, and Creatures, of what Kind soever, though each in different Sort and Manner, yet all, with one uniform Consent, admiring Her as the Mother of their Peace and Joy.* He therefore, upon whose Authority and Will the Observation of Human Laws depends, hath the Happiness, or Misery of Mankind in his Power; *the Earth, and all the Inhabitants thereof, would be dissolved, did not such Persons*

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bear up the Pillars of it: Nay, even the Example of Princes is, itself, a Living Law to their Subjects, which fashions them, by Degrees, into a Likeness of Manners, and spreads its Influence insensibly, but powerfully, thro' Cities and Kingdoms.

V. The Reign of a *good Prince* is the most universal and comprehensive Blessing, which either Man can ask, or God bestow; and for which we have as much Reason to be thankful, as for the Light of the Sun, for temperate Weather, and fruitful Seasons.

VI. An *Ill Prince* cannot help doing a great deal of Good, by preserving some Degree of Order and Government, which preserve the World. But when Virtue ascends the Throne, it dispenses Blessings, without Number, and without Measure; and diffuseth its Influence on all around, and beneath it.

VII. As the Virtue, and Vices of all who govern, operate on all Inferior Ranks of Men, in the Way of Natural Causes, so have they another, and more extraordinary Effect; inasmuch as God doth often take Occasion to reward or punish a People, not only by Means of *Good or Ill Princes*, but even for the Sake of them.

VIII. Whether it be, that the Good or Ill Conduct of Rulers is, sometimes, owing to their People; and may, therefore, justly

justly be imputed to them; or whether (as in the Case of visiting the Sins of Parents upon their Children) by making them mutually liable to the Consequences of each other's Actions, God intended to imprint a mutual Concern and Endeavour for each other's Welfare, and to unite them together in the strictest Bonds of Interest and Affection; Whatever the Reason of God's Dealing, in this Manner, with Princes and States, may be, sure we are, that He *doth* thus deal with them, and that this is one chief Article in that Scheme of Political Justice, by which he governs the World. And can there be a better Argument for our interceding with God, in the Behalf of *Kings, and all that are in Authority*, than to reflect, that we are really, at such Times, interceding for Ourselves? Since we may be chastised for their Transgressions, and reap the Rewards of their Piety and Goodness.

IX. The Cares of Empire are great, and the Burden which lies upon the Shoulders of Princes, weighty. With what Difficulties is their Administration often clogged, by the Perverseness, Folly, or Wickedness of those they govern! How hard a Thing do they find it, to inform themselves truly of the State of Affairs; where Fraud and Flattery surrounds, and take such Pains to mis-lead them! How nice a Task

Task is it, to distinguish between the Counsels which are given out of Private Interest, and those which a Care of the Publick Good suggests ! And to steer their Course aright, between the Extremes of allowing too much Liberty, and affecting too much Power ! To what Daily Dangers are their Persons exposed, from the Attempts of Treachery and Violence ! How particular and pressing are the Temptations to which the Height of Power they have attained, makes them liable ! They are above the Reach of Fear, Reproof, and most of those outward Checks, which God has placed as Guards upon Private Mens Virtue ; and are, on that Account, in great Danger of letting loose their Appetites and Passions into all manner of Excesses, without an extraordinary Degree of God's restraining Grace ; which, therefore, it becomes and concerns us to beg of Him, for them.

X. The Providence of God doth, in a very peculiar Manner, interpose towards swaying the Wills and Affections, and directing, or over-ruling the Intentions of those who sit at the Helm : He gives a Bent to them, this Way, or that, which they take as certainly and easily, as a Stream is divided into the Channels which the Hand of the Workman prepares for it.

XI. Human Power, left to itself, would make wild Work in the World; the Chariot of Government, would be often and dangerously misguided by rash, unskilful Drivers, did not an Invisible Hand hold the Reins, and gently direct the Course of it.

XII. A Spirit of Meekness, Submission, and Respect to our Superiors, if generally exercised, makes Crowns sit easy on the Heads of Princes, and renders them and their Subjects equally a Blessing to each other.

XIII. Such as sincerely pray for the Prosperity of a State, are not likely to disturb it themselves, or to push on others into Attempts against the Peace of it: They come out of the Church still more devoted to their Prince and Country, than they went in; more eager and better qualified to discharge their Duty to the Publick, in their several Places and Stations.

XIV. The Happiest of Mankind are often subject to this *great Infirmary*: That, overlooking those Solid Blessings which they already have, they set their Hearts upon somewhat which they want; some untried Pleasure or Advantage, which, if they could but taste, if they could but obtain, they should then be certainly and completely blest. And yet, no sooner have they climbed that Hill, which thus deter-

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mines their View at a Distance, but a New Prospect is opened to them, and they find themselves as far removed from the imagined Point of Happiness, as ever.*

XV. When the Providence of God concerns itself in producing surprizing Events, 'tis in order to have its Influence on Things below observed and acknowledged; which would go near to be forgotten, did He not, by some remarkable Instances of his Interposition in Human Affairs, now and then raise Men up into a lively and vigorous Sense of it.

XVI. When the great Scene of Government is shifted all at once, and the Causes that visibly contribute to it, bear no Proportion to the Effect produced; then we look out for others of a more extended Force; we perceive a Divine Providence interesting itself in our Affairs, and adore the Footsteps of it.

XVII. If we forget God's Administration of the great Affairs below, when they go on evenly and regularly, He is pleased, by awakening Notices, now and then, to put us in Mind of it: To present to our View some astonishing Revolution of State, like a glaring Comet, hung up in the Air, whose irregular Motion and Appearance shall sooner lead our Thoughts up to the

* See his Sermon before the QUEEN, upon the Festival of St. *Simon* and St. *Jude*, 1705.

Author of Nature, and imprint a deeper Awe of him upon us, than the Sight of the whole Host of Heaven, in orderly Array, continually moving round us.

XVIII. Since the Age of Miracles ceased, as it did when the Testimony of the Gospel was fully sealed, the chief Way in which God hath been pleased to give extraordinary Indications of his Power and Providence, hath been by such *Signs of the Times*, (such *Wonders of Government* as the *Restoration*) which were not calculated like the other Miracles, for any particular Purpose or Period; but have been in the World as long as Kingdoms and Nations have been, and are to last together with them.

XIX. The Justice of God's dealing with particular Men, may be manifested here, or hereafter, as he thinks fit; for their Duration is Eternal: And should their successful Crimes, or unmerited Afflictions be winked at in this World, it sufficeth, if such Irregularities are set right in another. But as to Societies and Combinations of Men, which are of a shorter Date, another Rule must take Place: And, therefore, the Justice of God's Administration, in regard to such Communities, must be manifested either here, or not at all.

XX. The *Jews* were so remarkably separated from other Nations, and kept so in-

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tire within themselves, by the express Commands of God, and by a Fence of many peculiar Rites and Ceremonies; and the History of the various and strange Vicissitudes they underwent, from their first Erection into a People, down to their final Excision, is so punctually registred and transmitted to us, that we may in them, as in the Glass of Providence, distinctly see all the several Ways and Methods of God's dealing with great States and Kingdoms, and be fully instructed in the Rule of his raising or depressing, prospering or punishing them, by the Interposition of a Divine Power, as visible almost as the Virtues or Vices that occasioned it.

XXI. Those unexpected Turns of State and Deliverances, which the Arm of God sometimes brings to pass, He does it to baffle the mistaken Policy of Men, and to discover the Vanity and Emptiness of all those Pretences to a deep and consummate Wisdom, which the falsely Wise, of this World, please themselves in, and value themselves upon.

XXII. Men of Ability and Experience in great Affairs, who have been long at the Helm, have hit often in their Conjectures and Reasonings upon Things, and have been very prosperous in many of their Projects; are apt, at last, to give them-

selves the Honour of all their good Luck, and to grow vain upon it.

XXIII. Were it not for such surprizing Revolutions of Affairs, which disappoint the Devices of Crafty States-Men, and make the Heads of the ablest and most experienced Lookers-on giddy at the Sight, God would, in the Opinion of many of his Creatures, be shut out from the Government of the World, and the Honour of his Conduct would be devolved upon some of the mean and subordinate Instruments of it: Those poor *Insects*, that sit upon the Wheels of State, and imagine themselves to be the Authors of all its Motions, and able to check, or to quicken them, at their Pleasure! *

XXIV. Reputation is the great Engine, by which those who are possessed of Power must make that Power serviceable to the Ends and Uses of Government. The Rods and Axes of Princes and their Deputies, may awe many into Obedience; but the Fame of their Goodness and Justice, and other Virtues, will work on more; will make Men not only Obedient, but willing to Obey, and ready to come into every thing that is done, or designed for the Publick Advantage, by those who they are satisfied sincerely mean it.

* See his Sermon before the *House of Commons*, on the 29th of May, 1701.

XXV.

XXV. An *Established Character* spreads the Influence of such as move in an high Sphere, all around and beneath them; it reaches farther than their own Care and Providence, or that of their inferior Officers, can possibly do: It acts for them, when they themselves cease to act, and renders their Administration both Prosperous and Easy.

XXVI. The *Actions of Men in high Stations*, are all conspicuous, and liable to be scanned and sifted. They cannot hide themselves from the Eyes of the World, as Private Men can: Even those who attend on their State and Dignity, and make up their Honourable Train, are, as it were, so many Spies placed upon them by the Publick, to observe them nearly, and report their Character. Praise, therefore, or Blame, being the necessary Consequence of every Thing they do, they have more Reason to act always with an immediate Regard to the Opinion of the World, than other Men have; and to resolve to make all *those Actions* worthy of *Observation*, which are sure to be *Observed*.

XXVII. Great *Places* are never well filled, but by *Great Minds*; and it is as natural to a great Mind to seek Honour by a due Discharge of an high Trust, as it is to Little Men to make less Advantages of it. On all these Accounts, *Reputation* becomes

becomes a signal, a very peculiar Blessing to *Magistrates*; and their Pursuit of it is not only allowable, but laudable; so it be carried on by Methods which are every way innocent and justifiable, and with a View of making a good Use of a good Character, when established: So that be not rested in, as an End, but only employed as a Means of doing still farther Good, and as an Encouragement to proceed in doing it: In a Word, so *Honour* be not *sought after*, by the *Violation of Conscience*, or the *Praise of Men* preferred, in any respect, to the *Praise of God*. *

XXVIII. Honour, Profit, and Pleasure, are the Three great Idols, to which the Men of this World bow; and one, or all of which is generally aimed at, in every *Human Friendship* they make. †

XXIX. The First Step towards Happiness, is to correct our false Opinions concerning it, by learning to esteem every Thing, not according to that Rate and Value which the World, or our own mistaken Imaginations may have placed upon it, but according to that which, in itself, and in the Accounts of right Reason and Religion, it really bears. §

* See his Sermon on the Election Day of Lord Mayor, September, 28. 1706.

† See his Sermon before the QUEEN, Oct. 31. 1708.

§ See his Discourse on the Death of Lady CURTIS.

XXX. False and Foolish Opinions have gotten Footing, and thriven, in Prejudice to true Religion, and sound Morality; because there was something in them which flattered either our Vanity, our Lust, or our Pride, and fell in with a darling Inclination. And to this single Art Mr. *Hobbes* owed all his Reputation, and his Followers: It was not his Philosophy, and his boasted Reason, that drew Men in, but the Skill he had in fitting his Principles to Mens Constitutions and Tempers. He knew what would take, and be liked; and he knew how to express it after a taking Manner; and no wonder, then, if it were greedily entertained. To talk against received Opinions, and in behalf of some beloved Vices and Frailties; to dress up his Discourse in all the natural Beauties of Language, and to give it, beside, the Air (and he gave it nothing but the Air) of Demonstration: This he saw would be a sure Way of engaging the Men of Wit and Pleasure, on his Side; and this, therefore, he followed with Application, and Success.

XXXI. When Christianity *first* set out, it took none of those Methods of recommending itself, and enlarging its Interests: On the contrary, it proposed plain naked Truths, without Colours and Disguises, or any Regard to what was agreeable and pleasing. It held forth high and unconceivable

ceivable Myſteries, which the Pride of Man would make him apt to ſuſpect, becauſe he could not perfectly comprehend ; and it preached up harſh and ungrateful Doctrines, which did Violence to Mens Natures, and which it was Death to them to think of entertaining : And yet, I ſay, under this great Diſadvantage, it made its Way, and flouriſhed.

XXXII. Nothing recommends a new Doctrine ſo much, or goes ſo far towards promoting an univerſal Reception of it, as its falling in with the corrupt Deſires, and Inclinations, the Paſſions, and Prejudices of Men. For Men are, without Difficulty, brought to believe an Opinion true, which they wiſh true before-hand. And this was the Way in which that cunning Impoſtor, *Mahomet*, ſet up for a new Prophet. He made his Doctrine as reliſhing and palatable as he could ; contrived it on Purpoſe, ſo as that it might gratify Mens Luſts, and Appetites ; and eſpecially, that it might comply with the looſe and wanton Manners of the *Eaſt* , where he erected his Standard,

XXXIII. It is another great Advantage to a riſing Opinion, if it be eſpouſed by Men of Authority, Repute, and Parts ; who may either force its Way into the World by Dint of Power, or bring it about by Arts of Management and Contrivance.

trivance. In this Manner *Mabomet*, likewise, hewed out his Way by the Power of the Sword; took Advantage from the Divisions and Weakness of Christendom, to arm a savage Multitude, and make large Inroads upon it: And having, first, brought into Subjection the Bodies of Men, had no hard Task, afterwards, to enslave their Souls.

XXXIV. In like Manner the Papal Usurpation hath prevailed; the Bishops of *Rome* got zealous Princes into their Interest, and made them blindly obedient to the Holy See; and then, by their Help, imposed their own Decrees upon whole unwilling Provinces and Kingdoms. And as some of their Encroachments thus got Footing, so many others, we know, were brought in at first, and have been supported ever since, by the highest and most refined Arts of Policy. That See hath never wanted, from the very Moment since it first set up its Pretences, a Number of skilful Managers, who have continually pleaded its Cause, and carried on its Interests, with all the Industry, and Zeal, of which Human Wit is capable: It hath ever had the warmest, and ablest (I had almost said the wisest) Heads employed in its Defence, and hath taken Care to make sure of them by bountiful Rewards, dealt out in Proportion to their Services; and by
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making a Zeal for the Papal Chair, a sure, and never-failing Step towards all Manner of Honours and Advantages: And no Wonder, therefore, if its Delusions have spread so far, and wide, and infected such Numbers.

XXXV. Another Expedient which promotes the Progress of a new Religion, is, If it be brought into the World in dark and barbarous Times; when Men are either too rude and illiterate, to be able to weigh, and to dispute the Truth of it; or too much sunk in Sloth and Vice, to be willing to do it. And *this*, again, cannot but put us in mind of the *Romish* Superstitions: For it is plain, that they took *that* Time of settling and spreading their Empire, which of all Times, since the Coming of Christ, was the most ignorant, and the least inquisitive; when Men were vicious, lazy, dispirited, fearful, and credulous; when gross Darkness sat upon the Face of the *West*; when the Irruptions of the *Goths* and *Vandals* had destroyed all the old Learning, as well as the old Buildings, and left nothing but Ignorance and Barbarity behind them.

XXXVI. God pitched upon that particular Point of Time, for the Manifestation of his Gospel, when good Sense and Learning and Wit were at the highest. When the *Roman* Empire was in its full Glory,

Glory, and, together with it, all the Arts and Sciences flourished; when the World enjoyed a profound Peace, and was at Liberty to examine the Truth of an Opinion, which set up with such Pretences: Then did the Glorious Light of the Gospel shine forth, and dazzle the Eyes even of those who were thought to see best and farthest. And soon after the Apostles opened their Heavenly Commission, and executed it publickly; challenging those who looked on, with all their Curiosity, Subtlety, and Spite, to disprove or blemish it. The Doctrine of the Cross shewed itself bare-faced to all the Wits and Sages of both *Rome* and *Athens*; and defied their Doubts and their Reasonings.

XXXVII. A Farther Help towards Establishing any new Opinions in Religion, is, If they be not proposed to Men all at once, but insinuated into them only by insensible Steps and Degrees: And this Method hath often made its Way for the Belief of the most monstrous Doctrines, and the Entertainment of the wildest Absurdities. Witness (once more) several Articles in the *Roman Catholic* Faith; which, had they been offered to the Minds of Men at first, in their full Latitude, had been rejected with Indignation and Horror: but being proposed at half Views, and advanced by little and little, were also gradually admitted

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mitted by Men not well aware of their utmost Import and Tendency; every first Step into Error smoothing the Way towards a second, and so on, till the Passage was widened enough for the grossest Contradictions to enter in at it.

XXXVIII. Far from this *Artificial Method* of winning Belief, was the Religion of *Jesus*. Upon its first Appearance, after the Descent of the Holy Ghost, it offered itself to the View of Men, at full Length, and in all its Proportions. No Moral Precept was reserved for a more convenient Time; no Doctrine (no great Fundamental Doctrine) was disguised or concealed. The Message it brought, it delivered plainly and openly at once; the most unwelcome Practical Truths, as well as those which were better known and received; the Sublimest Points of Faith, together with such as were more easy and credible.

XXXIX. The Christian Religion, from small and weak Beginnings, spread itself far and wide, after a sudden and strange Manner; and this it did, against all Probability, and contrary to all the Rules of Success, which all other rising Opinions have ever set up with. *

* See his Sermon before QUEEN Mary, Oct. 21. 1694.

XL. Of all false Religions, the *Mahometan* came the nearest to the Christian, in the swift Manner of its Propagation; for in a small Time it over-run a great Part of the *Eastern* World. But this Success, how extraordinary soever, had nothing Miraculous in it; nothing but what may easily be accounted for, by reflecting on the Circumstances (already intimated) with which the Propagation of that Imposture was attended. Such as, The loose Manners, and lamentable Divisions of the Christians of that Time; the Suitableness of *Mahomet's* Doctrine to the sensual Inclinations of Men, especially of those *Eastern* People, to whom it was first addressed; and the Method he used of procuring Submission to it, by the Dint of the Sword, not by the Power of Persuasion and Argument. A Religion, that gave a full Indulgence to the Ambition, the Lusts, and Cruelty of Mankind, could not fail of gaining Profelytes; and when a Warlike and Savage Race of Men, united by the Hopes of Rapine and Spoil, set upon a Dissolute, Divided, and Weakned Enemy, (as the Christians then were) the Success of such an Enterprize was sure and easy; and on the Success of *Mahomet's* Arms the Success of his Religion depended: When, by an uninterrupted Course of Victories, he had laid the Foundation of the *Saracen* Empire, it was no

Wonder that a New Empire should be able to introduce a New Religion : the Increase of the One, was naturally followed by a proportionable Enlargement of the Other : Which, therefore, I say, had nothing *Miraculous* in it ; nothing that rivalled, or any-ways resembled the Success of the Gospel.——That *Stone, which was cut out of the Mountain, without Hands, (i. e. without Visible Causes and Instruments proportioned to such a Work) and broke in Pieces-all other Kingdoms,* and, at last, became itself a great Mountain, and filled the whole Earth, [Dan. ii. 34, 35.]

XLI. The imperfect Propagation of the Gospel, and the Prevalence of *Mahometism* over it, are some of the darkest Secrets of Divine Providence. But the Causes that contributed to produce this great Revolution, are manifest : They were plainly the Vices and Discords of the Christians of those Times, that gave the Enemies of our Faith Courage to attack it, put Weapons into their Hands, and furnished them with all manner of Advantages over it. *Christ* came into the World on purpose to subdue the Power, and destroy the Kingdom of *Satan*. He displayed the Banner of *his* Cross, and summoned all Nations to repair to it, who accordingly obeyed the Signal. But while the extremest Parts of the Earth were meditating a Submission ;

mission; while *his* greatest Enemies were hastening to put their Necks under *his* Feet, a Stop was put to their Intentions, and *his* Triumphs, by the Mutinies and Desertions of *his* own Soldiers.

XLII. For near three hundred Years after *Christ*, no *Roman* Emperor embraced the Faith; tho' they were (several of them) Men of great Moral Virtues, and *not far from the Kingdom of God*, as to their Personal Qualifications and Characters; such, particularly, were *Vespasian, Titus, Trajan, Adrian*, and the Two *Antonines*. Yet it pleased the Divine Providence, that even those good Emperors, instead of embracing and protecting the Christian Faith, should discourage and persecute it; so that the *Kingdom of Christ*, which was *not of this World*, might not be beholden to any of the Kingdoms of this World for its Establishment; but spread and fix itself every where, not only without the Aid of Princes, but against their Will; in spite of their fiercest Opposition, nay, even by the Means of it. *Herod and Pontius Pilate* began this Opposition, and the *Roman* Emperors, till *Constantine*, continued it. Nevertheless the Word of God went on, conquering, to conquer, till it had subdued even those Subduers of the World, to the Obedience of the Faith.

XLIII. The very Existence of the World is a Proof that it was at first *Miraculously* Created ; and so, even the Existence of the Christian Religion (as at present spread and professed in the World) is a Proof that it was, at first, *Miraculously* Planted. For the Second Creation by *Jesus Christ*, can no more be accounted for, by Natural Causes, than the First ; and carries in it as evident Marks and Impressions of an Omnipotent Power. *

XLIV. Pride makes a Man seem sufficient, in his own Eyes, for all Manner of Speculations and Inquiries, and, therefore, puts him indifferently upon the Pursuit of all Knowledge, and the Determination of all Doubts, without giving him Leave to distrust himself in the least, or once to consider, which way his Genius and Abilities lie.

XLV. The Proud Man, not being duly Qualified for every Search ; or, if he were, yet not having Leisure and Opportunity enough to go through with it, is fain to take up with slight and superficial Accounts of Things ; and then, what he wants in true Knowledge, to make up in downright Assurance. As soon as he hath touched on any Science, or Study, he immediately seems to himself to have mastered

* See his Second Sermon, upon the *Propagation* of the *Gospel*, Anno 1694.

it; is as positive in his Opinions, and as hardy in his Assertions, as if the Thoughts of his whole Life had been directed *that* Way only. Which is, as if a Coaster, who had gone from Port to Port only, should pretend to give a better Description of the Inland Parts of a Country, than those who have travelled it all over.

XLVI. It is the mischievous Nature of Pride to make a Man grasp at every Thing, and, by Consequence, comprehend nothing effectually and thoroughly; and yet (which is worst of all) inclines him to despise and contradict those that do. It gives him just Understanding enough to raise an Objection, or a Doubt, but not enough to lay it; which, as it is the Meanest and most Despicable, so it is also the most Dangerous State of Mind a Man can be in: And by so much the more Dangerous, as the Subject upon which his Inquiries turn, is more important, and the Errors more fatal which he runs into, for want of a due Knowledge of it.

XLVII. He that is but *Half* a *Philosopher*, is in Danger of being an *Atheist*: An *Half-Physician* is apt to turn *Emperic*: An *half-bred Man* is *conceited* in his *Address*, and *troublesome* in his *Conversation*. Thus it is in all Matters of Speculation or Practice: He that knows but a little of them, and is very confident of his own Strength, is
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more out of the Way of true Knowledge, than if he knew nothing at all. Now, there is, I say, a natural Tendency in Pride, towards putting a Man's Mind into such a Situation as this, and therefore it must needs be a Quality very opposite to the Search and Attainment of true Wisdom.

XLVIII. The Proud Man dares trample on those Truths which the rest of the World reverence; and can sit down quietly in the Assurance, that he alone is in the Right, and all Mankind beside in the Wrong.

XLIX. If a Proud Man be once in the Wrong, it is scarce possible he should ever be set Right again: He is placed above the Reach of that great Means of Amendment, *Reproof*; and, therefore, as his Pride led him into a Mistake at first, so will it be sure to keep him there, and to harden him in his Way, against whatever Wise Men can think, or say of him.

L. A General-undistinguishing Suspicion is altogether as apt to mislead a Man, as too easy and unwary Credulity.

LI. An Extremity of Suspicion, in an Inquirer after Truth, is like a raging Jealousy in an Husband, or a Friend: It leads a Man to turn all his Thoughts towards the Ill-natured side, and to put the worst Construction upon every Thing; and, in
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Consequence of that, for once that he is really in the Right, in his Guesses and Censures, to be very often, and very much in the Wrong.

I.II. Wit, as it implies a certain uncommon Reach and Vivacity of Thought, is an excellent Talent; very fit to be employed in the Search of Truth, and very capable of assisting us to discern and embrace it. But *false Wit*, or a Way of exposing Things Sacred and Serious, by Satire and Profane Drollery, by passing a bold Jest upon them, and ridiculing Arguments instead of confuting them, betrays a Man into a Thousand Errors, for One that it discovers to him.

L.III. Men of quick and lively Parts, are apt to give themselves a Loose beyond plain Reason and common Sense, and to say many Things, not exactly Right and True, in order to say somewhat New and Surprizing: Their great Aim is, in general, *to please*, and in order to it, they must bend all their Wit that Way, to which the corrupt Nature of Man is inclined, and be sure always to speak *against* the Opinions that are most general and prevailing. This gives them a light and trifling, instead of a serious and manly Frame of Spirit; and makes them think, they have answered all the wisest Reasons that can be brought for any Thing, if they have

have but clapped a *Nick-Name* upon it, and Dressed up a Grave and Venerable Truth, in so Odd a Disguise, as to raise Mirth and Laughter from it.

LIV. Look round the World, and you shall seldom find a Man, *Loose* in his *Principles*, who is not so, likewise, in his *Manners*. There may possibly be, now and then, in an Age, an Instance of some *cold Pblegmatick* Man, that shall set up for over-turning Religion and Morality, merely for the sake of Contradiction, or to get himself a Name by it; without the Design of indulging his own Appetites in so doing: But this is a very rare Case; such, generally, being *Men, who walk after their own Lusts*.

LV. A *Scorning Humour* hath been most prevalent in those Ages of the World, in which the Love of Pleasure, and the Arts of Ease and Luxury did most abound, and is commonly incident to Men, at that Time of their Lives, when their Lusts are most ungoverned, and their Blood boils hottest. 'Tis chiefly the young, robust Sinner, that indulges himself in it, *whilst* he is in the midst of his Enjoyments: For tho' a Man may continue in the Practice of this impious Folly to the very End of his Life, yet the Habit itself is generally formed much earlier.

LVI. The *Sensual Man*, is, of all Men living, the most improper for Inquiries after Truth, and the least at Leisure for it. He is never Sedate and Cool; and therefore, not able to fix his Intention to a Point, and go through with it. He is never Disinterested and Impartial, and therefore, not capable of Deliberating freely. He is already under the Dominion and Power of his own Lusts; and, perhaps, likes to be so, and is very unwilling to shake off his Chains.

LVII. The Witty *Libertines* of Old, must have parted with much of the Esteem they had, and with most of their Pleasures, if they had once admitted the Truth of Christianity: And therefore, they agreed in running down the Reputation of That, lest they should lose their own.——Alas! *Porphyry* must have been contented to confess the Vanity of Philosophy, and *Lucian* must, in great measure, have foregone his Skill in Satire. *

* See his Sermon before Queen Mary, October 28, 1694.

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